بسم الله الرحمن الرحيم والصلوٰة والسلام على رسول الله وعلى أزواجه واله واصحابه أجمعين الى يوم الدين

1	Research Paper 3
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Supplication (*Dua*) only from Allah ﷻ

My Muslim brothers! Must read this article from beginning up to end at least once before you die despite satanic whispers!

Which is the single "unforgivable sin"? We can pray only to Allah ﷻ in the light of the teachings **Divine Revelation** (Quran and its interpretation i.e., true *ahadith*) of Allah ﷻ and his beloved, our extremely kind chief, the great Imam, the Imam of the universe, leader of the first and the last, the Imam of the Prophets and the Messengers, the intercessor of the guilty, the mercy to the worlds, Syedna Mohammed the Messenger of Allah ﷺ. Praying to other than Allah ﷻ is **SHIRK** (associating partners with Allah ﷻ) and if the man involved in this sin died without repentance, even Allah ﷻ himself will never forgive this sin on the Day of Judgment. Read the following touching holy verses and true *ahadith* in order to be aware of the risk of this **SHIRK**:

1 (Allah ﷻ said after honourably mentioning the names of the 18 prophets عليهم السلام): .... وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ [Surah Al-Anaam: Verse No. 88]

Translation of the Holy Verse: and if (suppose that) they (Prophets عليهم السلام) had set up others (with him), certainly what they did (good deeds) would have become ineffectual for them."

2 وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَاسِرِينَ [Surah Al-Zumar: Verse No. 65]

Translation of the Holy Verse: "And certainly, (O beloved ﷺ) it has been revealed to you ﷺ and to those (Prophets عليهم السلام) before you ﷺ: Surely if you associate (with Allah ﷻ), your work would certainly come to naught and you would certainly be of the losers."

3 إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا [Surah An-Nisa: Verse No. 116]

Translation of the Holy Verse: "Surely Allah ﷻ will not forgive (this sin) that anything should be associated with Him, and He will forgive what is besides this to whom He pleases; and whoever associates anything with Allah ﷻ, he indeed strays off into a remote error."

4 إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ………..…. [Surah Al-Maeda: Verse No. 72]

Translation of the Holy Verse: "Surely whoever associates (others) with Allah ﷻ, then Allah ﷻ has forbidden to him the garden, and his abode is the fire (Hell); and (there) shall be no helpers for the unjust."

5 Translation of true Hadith: Syedna Abu Bakra ؓ narrates that the Messenger of Allah ﷺ said: "Should I not tell you about the greatest of the great sins? And then he ﷺ repeated this question three times, then the Companions ؓ said: O Messenger of Allah ﷺ, Yes, must inform us! Then he ﷺ said: Associating others with Allah ﷻ …..!" [Sahih Bukhari "The Book of Witnesses" Hadith No. 2654, Sahih Muslim "The Book of Faith" Hadith No. 259]

6 Translation of true Hadith: Syedna Abu Hurairah ؓ narrates that the Messenger of Allah ﷺ said: "Every Prophet عليه السلام of Allah ﷻ has a supplication that will be answered, and every Prophet عليه السلام hastened to offer this supplication and did that prayer in this world. But I have deferred my supplication for my *Ummah* and that supplication (intercession) of mine will be granted to each of those people on the Day of Judgment who dies not associating anything with Allah ﷻ. [Sahih Bukhari "The Book of Invocations" Hadith No. 6304, Sahih Muslim "The Book of Faith" Hadith No. 491]

7 Translation of true Hadith: Syedna Abuzar Ghefari ؓ and Syedna Anas bin Malik ؓ narrate that the Messenger of Allah ﷺ said: Allah ﷻ said: "O son of Adam! If you came to me with an earthful of sins, and then you met me not associating anything with Me, I will meet you with a similar amount of forgiveness. [Sahih Muslim "The Book of Remembrance and Supplication" Hadith No. 6833, Jami Tirmidhi "The Book of Supplications" Hadith No. 3540]

8 Translation of true Hadith: Syedna Muaz bin Jabal ؓ and Syedna Abu Darda ؓ narrate that my very close friend (the Messenger of Allah ﷺ) advised me: "Do not associate anything with Allah ﷻ, even if you are cut into pieces or burned in fire. [Sunan Ibn Majah "The Book of Tribulations" Hadith No. 4034, Musnad Ahmad 22,128]

Note: We get three most important results after reading the abovementioned verses and *ahadith*. These are the "most important information" that every human being should know before his death.

I **SHIRK** is that serious, dangerous, heinous and unforgivable sin which would deprive the mankind of the Paradise forever and make them the fuel of "Hell" forever.

II There will be no helper for the **Polytheist** on the Day of Judgment. Even the Imam of the Prophets and the Messengers, the intercessor of the guilty, Syedna Mohammed, the Messenger of Allah ﷺ will do nothing for him.

III The man who managed to secure himself from **SHIRK** in all situations, Allah ﷻ, the only Lord of this universe, has himself assured to forgive the rest of his sins.

What is the definition of "*Dua*" in "Islam"? According to the Arabic dictionary "Al Qamoos", "*Dua*" means: To call, to invite, to pray, to ask, to question, and in the term of the *Sharia* of Mohammad ﷺ, "*Dua*" means: "To call only one Allah ﷻ in private in all situations" be it hardship and trouble or relief and easiness, i.e. To seek assistance only from Allah ﷻ, and to ask and request only from Allah ﷻ to fulfill your needs and remove your troubles." So Allah ﷻ made his beloved says:

* وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

[Surah Al-Baqara: Verse No 186]

Translation of the Holy Verse: "(O beloved ﷺ!) And when My servants ask you ﷺ concerning Me, (then you ﷺ tell them :) surely I am very near; I answer the call (prayer) of the suppliant when he calls on Me, so they sould answer My call

(they should worship me and pray to me only) and believe in Me so that they may walk in the right way."

In fact, "*Dua*" is "worship" and it is done only to the "Allah"?

01 Allah ﷻ takes this great pledge from us in every *rakat* of all the prayers of the 5 times a day) إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ [Surah Al-Fatiha: Verse No. 4]

Translation of the Holy Verse: "(O Allah ﷻ) Thee do we serve (and will serve) and (O Allah ﷻ) Thee do we beseech for help (prayer) (and will beseech for prayer)."

Note: "نَعْبُدُ" and "نَسْتَعِينُ" both are the verb forms of "Present Tense" which give the meaning of both present and future in Arabic language so both the meanings are correct at the same time.

Note: Allah ﷻ has explained brainstorming the mankind in interrogarotive style in Quran that "*Dua*" is only for the real God i.e. Allah ﷻ. So Allah ﷻ says:

2 أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَٰهٌ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ [Surah An-Naml: Verse No. 63]

Translation of the Holy Verse: "(Tell) who answers the distressed one when he calls upon Him (Allah ﷻ) and removes the evil, and He makes you successor (of the ancestors) in the earth. Is there a god will Allah ﷻ? (But) Little is it that you mind (on this fact)!

3 Translation of true Hadith: Syedna Numan bin Bashir ؓ narrates that the Messenger of Allah ﷺ said: " الدعاء هو العبادة" (Translation: *Dua* (supplication) is "worship".) Then He ﷺ recited the following verse of the Quran in support of his statement:

4 وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ [Surah Al-Mumin: Verse No. 60]

Translation of the Holy Verse: "And your Lord ﷻ has said: Call upon Me, I will answer you; surely those who are too proud for My service (prayer) (those ill-fated people) shall soon enter hell abased." [Jami Tirmidhi "The Book of

Supplications" Hadith No. 3372, Sunan Abi Dawood "The Book of Prayer" Hadith No. 1479]

Note: After reading the abovementioned verses and true *ahadith*, we get three most important results regarding "supplication" (i.e., calling for help in private):

I Supplication being a high variety of "worship" is only for Allah ﷻ.

II Removing the evil after accepting the supplication is only related to "God". Therefore, "praying" other than Allah ﷻ is like making him equal to "God".

III The arrogant man who "prays" other than Allah ﷻ will be entered in "Fire" humiliated because of being involved in **SHIRK**.

Praying to "someone other than Allah" is SHIRK because they do not control any profit and loss In this context; read a few verses and true *hadith*:

1 قُلِ ادْعُواْ الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلاَ تَحْوِيلاً O أُوْلَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ
أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَا ب رَبِّكَ كَانَ مَحْذُورًا O [Surah Bani Israel: Verse No. 56 and 57]

Translation of the Holy Verse: "(O beloved ﷺ!) Say: (O People!) call on those whom you assert besides Him (Allah ﷻ), so they shall not control the removal of distress from you nor (its) transference. Those whom they call upon, themselves seek the means of access to their Lord ﷻ (through good deeds) whoever of them is nearest, and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord ﷻ is a thing to be cautious of."

Note: Allah ﷻ not only addressed his pious servants as "مِن دُونِهِ" in the abovementioned verse but he also denied 100% that those pious servants cannot remove the evil and fulfill the need.

2 مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الآيَاتِ ثُمَّ انظُرْ
أَنَّى يُؤْفَكُونَ O قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللّهِ مَا لاَ يَمْلِكُ لَكُمْ ضَرّاً وَلاَ نَفْعاً وَاللّهُ هُوَ السَّمِيعُ الْعَلِيمُ O [Surah Al-Maeda: Verse No. 75 and 76]

Translation of the Holy Verse: "The Messiah, son of Marium عليه السلام is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both (mother & son) used to eat food (they were human). See! How We make the communications clear to them, then behold to those (infidel Christians), how they are turned away. (O Beloved ﷺ!) Say: Do you serve them (mother & son) besides Allah ﷻ who do not control for you any harm, or any profit. And Allah ﷻ He is the Hearing, the Knowing (each supplication)."

Note: Allah ﷻ not only addressed Messiah, son of Marium عليه السلام and his mother as "مِن دُونِ اللهِ" in the abovementioned verse but he also denied 100% that they cannot remove the evil and fulfill the need.

3 Translation of true Hadith: Syedna Umar bin Al-Khattab رضي الله عنه narrates that the Messenger of Allah ﷺ said: "Do not exaggerate in praising me as the Christians praised Messiah, son of Marium عليه السلام (Mary), for I am only his slave. So call me the slave of Allah ﷻ and His Messenger ﷺ. [Sahih Bukhari "The Book of the Prophets" Hadith No. 3445]

Note: We should repent form the self made sacrilegious belief of "نور من نور الله" in order to avoid to commit the blasphemy of the Messenger of Allah ﷺ under the abovementioned *hadith* because such belief is not different form the SHIRK of declaring Messiah عليه السلام as the son of Allah ﷻ by the Christians, while Allah ﷻ neither begets nor is Allah ﷻ born. [Surah Al-Ikhlas: Verse No. 3]

Difference of Granted (Provided), Inherently-Impermanent, and Limited

Allah (SWT) has created the mankind with attributes that are the manifestation of His own absolute qualities; however the characteristics of mankind mentioned in the following aayah are inherently-'impermanent', 'granted (by Allah)' and 'limited', as against the 'unlimited' and 'absolute' attributes of Allah (SWT). It is for this reason the qualities like "Samee" and "Baseer", despite being similar to "Al-Samee" and "Al-Baseer" do not constitute Shirk.

1 إِنَّا خَلَقْنَا ٱلإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعاً بَصِيراً [Surah Al-Dahr: Verse No. 2]

Translation of the Holy Verse: "Surely we (Allah ﷻ) have created man from a small life-germ uniting (itself): We mean to try him, so We have made him "Samee" and "Baseer" (i.e., hearing, seeing)."

Note: However the other absolute qualities that Allah (SWT) has made exclusive for Himself; for example: a) Obedience (Ibaadah), and b) Seeking help from Him in His physical absence, i.e. Supplication; would be considered pure Shirk and un-pardonable-sin, if attributed to any of Allah's creations, despite knowing that the attributes of all creations are inherently-'impermanent', 'granted (by Allah)' and 'limited' in their nature. ﴿ نعوذ بالله ﷻ ﴾.

Read the following hadith to understand this clear and evident fact:

2 Translation of true Hadith: Syedna Abdullah Ibn Abbas ؓ narrates: A Companion ؓ came to the Prophet ﷺ and said: "يا رسول الله ما شاء الله وشئت" (Translation: what Allah ﷻ wills and you ﷺ will). He ﷺ said: "جعلتني لله عدلا بل ما شاء الله وحده" (Translation: Are you making me equal to Allah ﷻ? But say only what Allah ﷻ alone wills)." [Musnad Ahmad: Hadith No. 3247, Vol. No. 1, Page No. 347]

Note: If we pay a little attention on this hadith, it becomes amply evident that the Companion (Sahaabi, RA) of Rasoolullah (SAW) mentioned "ma sha Allah, wa ma she'ta", knowing that Rasoolullah's (SAW) qualities are inherently-'impermanent', 'granted (by Allah)' and 'limited' in nature, while Allah's attributes are absolute; but Rasoolullah (SAW) declared it Shirk, and corrected his Companion (Sabaabi, RA) to not to say this. This single example should be sufficient to make us understand the difference. (Alhamdulillah) ﴿ الحمد لله ﴾

The Issue of calling the pious worshippers of Allah ﷻ "with the permission of Allah" The beloved ﷺ of Allah ﷻ gave the teaching of the belief which is 100% free from SHIRK to his innocent *Ummah* in the following way:

* Translation of true Hadith: Syedah Aishah ؓ narrates: "when the signs of rain would appear in the sky in the form of clouds, the colour of the Messenger of Allah ﷺ would change. He ﷺ would go in and out of the house, and pace back and forth, and when it rained, he ﷺ would feel relieved. Syedah Aishah ؓ narrates that I asked him ﷺ that when the people see a cloud, they rejoice, hoping that it is brining rain, while you ﷺ become embarrassed? Then He ﷺ

said: “O Aishah! What is the guarantee for me that there will be no punishment in these clouds as when “the People of Ad” saw the (unknown) “punishment” in the form of cloud coming towards their valleys, they said (happily): “This is a cloud bringing us rain.” (But the fire came out of the clouds and they were destroyed). Whenever he ﷺ would see the cloud, he would say before Allah ﷻ: “O Allah ﷻ! Make it as blessing.” [Sahih Bukhari “The Book of Commentary” Hadith No. 4551, Sahih Muslim “The Book of Prayer Seeking Rain” Hadith No. 2085]

Note: Allah ﷻ has given the responsibility to shower down the rain to Mikail عليه السلام and he is the Messenger of angels and alive too. Even then the Messenger of Allah ﷺ never called Syedna Mikial عليه السلام for help. Then how is it possible that he ﷺ can allow to call those for help “with the permission of Allah” who have died. The Messenger of Allah ﷺ never taught these words to his *Ummah* to seek rain: “O people of my *Ummah*! Call Syedna Mikial عليه السلام for rain “considering him the master of the charlatan authority” or “having the faith of non-self-independant” in the morning and in the evening: I ﴾ O Mikail! Help me ﴿, II ﴾ O Mikail! Invoke blessings ﴿ III ﴾ O Mikail! Shower down the rain on us ﴿ ---------- ﴾ نعوذ بالله ﷻ ﴿. Syedna Mohammed, the Messenger of Allah ﷺ has asked to turn to Allah ﷻ through "صلاة الإستسقاء" i.e., the prayer to seek rain instead of these blasphemous words because the appointment of the angels on their duty does not mean that we should start calling those angels. Because “calling the angels for help in private” is pure **SHIRK** and an unforgivable sin. ﴾ نعوذ بالله ﷻ ﴿

The consequence of the sacrilegious slogans and “Ghousia Prayer” If “calling the angel, Syedna Mikail عليه السلام for help in private” instead of Allah ﷻ is pure SHIRK, then how it can be a true monotheism and true Islamic belief to say the following sacrilegious slogans with enthusiasm in the blind devotion to the pious worshippers? ﴾ The decision is in your hand---! ﴿ :

I ﴾ Help me, O Ali! The one who removes evil --- You know, O Ali! ﴿ II ﴾ Help me, O Gous e Azam Dastgeer --- O Sheikh Abdul Qadir Jeelani! ﴿ ----- ﴾ نعوذ بالله ﷻ ﴿ III ﴾ O Moinuddin Chishti --- Get my boat passed ﴿, IV ﴾ O my

leader! Aquit me, Aquit me, Aquit me ---- Make my useless fortune green ﴾ ----
---- ﴾ نعوذ بالله ﷻ ﴿

Note: Some blasphemous people have themselves attributed a blasphemous "Gousia Prayer" to Sheikh Abdul Qadir Jeelani ﷬ (Died -561 AH) for the solution of their difficulties and problems:

The Method of Gousia Prayer: "صلوة الاسرار" is also very effective for the fulfillment of the need --- It is also called "Gousia Prayer" --- The method is to perform two *rakat* of voluntary prayer after the *Sunnah* of the Maghrib prayer. And it is better to recite eleven times "قل هو الله أحد" in every *rakat* after "الحمد". Praise and thank Allah ﷻ after *Salam*. Then say blessings to the Prophet ﷺ 11 times…… then walk 11 steps towards Iraq and say at each step: يا غوث الثقلين و يا كريم الطرفين أغثني وامددني في قضاء حاجتي يا قاضي الحاجات (Translation: O, the one who redresses the grievances of the Jinns and mankind! And O the pious worshipper on behalf of my parents, reach to my grievances, help me in my need, O, the fulfiller of the needs----" [Barelvi: Maulana Amjad Ali Qadri "*Bahar e Shariat Part 4*" Page: 263, Barelvi: Maulana Mohammad Ilyas Attar Qadri "*Faizan e Sunnat*" *Fazael e Nawafil*, Page: 1054]

Note: Quran has also clearly mentioned the consequences of those people who call the pious worshippers and the saints of the religion for supplication instead of Allah ﷻ. So Allah says:

* وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ ٱلْقِيَامَةِ وَهُمْ عَن دُعَآئِهِمْ غَافِلُونَ O وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَافِرِينَ O

[Surah Al-Ahqaf: Verse No. 5 and 6]

Translation of the Holy Verse: "And who is in greater error than he? Who calls (for prayer) besides Allah ﷻ upon those that will not answer him till the day of resurrection and they are heedless of their call. And when men are gathered (on the Day of Judgment) together they shall be their enemies, and shall be deniers of their worshipping them (calling them)."

The Sunnah of utterances of the Messenger of Allah ﷺ on the order of Allah ﷻ

1 وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [Surah Al-Anaam: Verse No. 17]

Translation of the Holy Verse: "And (O servant) if Allah ﷻ touch you with affliction, there is non to take it off but He (Allah ﷻ); and (O servant) if He (Allah ﷻ) visit you with good, then He (Allah ﷻ) has power over all things."

2 Translation of true Hadith: Syedna Mugheerah bin Shubah ﷺ narrates that whenever the Messenger of Allah ﷺ had finished any compulsory prayer; he used to say these words: "اللهم لَا مَانِعَ لِمَا أَعْطَيْتَ ولا مُعْطِيَ لِمَا مَنَعْتَ ولا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ" (Translation: O Allah ﷻ! Nobody can hold back what You give and nobody can give what You hold back. And the good fortune of any fortunate person is of no avail against You. [Sahih Bukhari "The Book of Adhan" Hadith No. 844, Sahih Muslim "The Book of Prayer" Hadith No. 1342]

3 Translation of true Hadith: Syedna Abdullah bin Masood ﷺ narrates that whenever the Messenger of Allah ﷺ was distressed, he would say: "يا حى يا قيوم برحمتك استغيث" (Translation: O Ever-Living, O Eternal, by Your mercy I seek help) [Al-Mustadrak for Hakim "The Book of Supplication" Hadith No. 1875, Vol. No. 1, Page No. 689]

Training of the Companions ﷺ by the Messenger of Allah ﷺ Read some highlights of the training provided by the beloved of Allah ﷻ, Syedna Mohammed - the Messenger of Allah ﷺ:

1 Translation of true Hadith: Syedna Abu Hurairah ﷺ narrates that the Messenger of Allah ﷺ said to me: Strive to do that which will benefit you (adopt the visible ways) "واستعن بالله" (Translation: and seek the help of Allah ﷻ), and do not feel helpless. (Then) if anything befalls you, do not say: If only I had done (such and such), then such and such would have happened, rather say: Allah ﷻ has decreed and what He wills He does. For, "if only" opens the door to the work of the *Shaitan*." [Sahih Muslim "The Book of *Al-Qadr*" Hadith No. 6774]

2 Translation of true Hadith: Syedna Abdullah bin Abbas ؓ narrates that I was behind the Messenger of Allah ﷺ one day when he ﷺ said (as an advice): “O son! Be mindful of the commandments of Allah ﷻ and Allah ﷻ will protect you. Be mindful of the rights of Allah ﷻ and you will find Him before you. "اذا سألت فاسأل الله واذا استعنت فاستعن بالله" (Translation: When you ask, ask only from Allah ﷻ, and when you seek aid, seek only Allah’s ﷻ aid.) and know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except that Allah ﷻ had written for you. And if the entire creation were to gather to do something to harm you, you would never be harmed except that Allah ﷻ had written for you. The pens are lifted and the pages are dried.” [**Note**: Imam Tirmidhi has said that the chain of this hadith is “*Hasan Sahih*”], [Jami Tirmidhi “The Book of the Description of Judgment Day” Hadith No. 2516]

Note: Be sacrificed on the “belief” of the companions ؓ that they never asked the following questions after hearing the evident advices of the Messenger of Allah ﷺ like the “sacrilegious scholars” and the public of today:

I O Messenger of Allah ﷺ! If we are drowning in the water, Is it **SHIRK** to call someone for our help? II If we are hungry, Is it **SHIRK** to ask for bread and curry from our mother? III O Messenger of Allah ﷺ! If we are helpless, Is it **SHIRK** to demand debt from someone? IV If we are going to lift our burden, Is it **SHIRK** to call someone for our help? ﴿ نعوذ بالله ﷻ ﴾

Note: The companions ؓ did not ask these sacrilegious questions because they knew very well that these evident advices of the Messenger of Allah ﷺ are related to “calling for help in private” i.e., supplication.

Examples of the belief of the Companions ؓ The result of the training provided by the beloved of Allah ﷻ, Syedna Mohammed - the Messenger of Allah ﷺ was that the companions ؓ neither called the Messenger of Allah ﷺ “for help in private” i.e., supplication even during the worldly life of the Messenger of Allah ﷺ, nor did they call any angel. But they would call only Allah ﷻ.

1 Translation of true Hadith: Syedna Abu Hurairah ﷺ narrates: “The Messenger of Allah ﷺ sent a group (of 10 people) for spying and appointed Asim bin Thabit Ansari ﷺ as their leader. When they reached between Usfan and Makkah, “Banu Lehyan” sent an army of 100 archers that followed their traces till they reached there and began to shoot arrows at them. Syedna Asim bin Thabit Ansari ﷺ said: "اللهم اخبر عنا نبيك ﷺ" (Translation: O Allah ﷻ! Inform Your Prophet ﷺ about us) then 7 people were killed and the remaining 3 people were captured. After that 2 more of them were also killed…………..” [Sahih Bukhari “The Book of *Al-Maghazi*” Hadith No. 4086]

2 Translation of true Hadith: Syedna Anas bin Malik ﷺ narrates: “Some people came to the Messenger of Allah ﷺ and said: Send some people with us to teach us the Quran and *Sunnah*. He ﷺ sent with them seventy men of *Ansar* who were called *Al-Qurra*……… they killed them (the *Ansar*) before they reached to the destination. They prayed at the time of their death: "اللهم بلغ عنا نبينا انا قد لقيناك فرضينا عنك ورضيت عنا " (Translation: O Allah ﷻ, convey from us to our Prophet ﷺ that we met You when we were pleased with You and You were pleased with us)………Jibril ﷺ informed the Prophet ﷺ. The Prophet ﷺ said to his companions ﷺ: You companions have been killed and they prayed: "اللهم بلغ عنا نبينا انا قد لقيناك ………" [Sahih Muslim “The Book of Leadership” Hadith No. 4917]

Note: The companions ﷺ did not “call the Messenger of Allah ﷺ for help in private” even in his ﷺ worldly life but conveyed the news of their situation to him ﷺ by praying to Allah ﷻ. Because the companions ﷺ knew very well that “calling someone for help in private” other than Allah ﷻ is pure **SHIRK** and unforgivable sin…… ﴿ نعوذ بالله ﷻ ﴾

The Source of Allah’s ﷻ help: Good deeds One good “source and mean” of obtaining Allah’s ﷻ help are good deeds as Allah ﷻ says:

1 يَاأَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [Surah Al-Baqara: Verse No. 153]

Translation of the Holy Verse: “O you who believe! Seek assistance (of Allah ﷻ) through patience and prayer; surely Allah ﷻ is with the patient.”

Note: This verse does not mean that we start to shout this slogan: I ﴿ Help me, O Patience! Help me ﴾ II ﴿ Help me, O Prayer! Have mercy ﴾ -- ﴿ نعوذ بالله ﷻ ﴾ But it is evident from the last part of the verse that the help of Allah ﷻ is granted to those who have "patience" while the "prayer" is the greatest source of closeness to Allah ﷻ and Paradise. So:

2 Translation of true Hadith: Syedna Thawban ؓ asked the Messenger of Allah ﷺ three times. Tell me of the most beloved of deeds to Allah ﷻ and which took me to Paradise. He ﷺ said: You should prostrate to Allah ﷻ a great deal, for you will not perform one prostration to Allah ﷻ, but Allah ﷻ will raise you one degree in status thereby, and erase one sin for you." [Sahih Muslim "The Book of Prayer" Hadith No. 1093]

3 Translation of true Hadith: Syedna Rabiah bin Kab ؓ narrates that I used to stay overnight with the Messenger of Allah ﷺ and bring him ﷺ water for *Wudu* (ablution) and his relieving himself. Once he ﷺ said: "Ask whatever you want" I said: I ask to be with you ﷺ in Paradise. He ﷺ said: "Is there anything else?" I said: "That is all". He ﷺ said: "Help me to do that for you by prostrating a great deal (i.e., the voluntary prayers)." [Sahih Muslim "The Book of Prayer" Hadith No. 1094]

4 Translation of true Hadith: Syedna Abu Hurairah ؓ narrates that the Messenger of Allah ﷺ said: "Allah ﷻ says: I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him. My slave keeps on coming closer to Me through performing *Nawafil* (praying or doing extra deeds besides what is obligatory) till I love him. When I love him, I become his sense of hearing with which he hears, and I become his sense of sight with which he sees, and I become his hand with which he grips, and I become his leg with which he walks. And if he asks Me something, I give him. And if he asks My refuge (seeking my assistance against any enemy), I give him My refuge." [Sahih Bukhari "The Book of Ar-Riqaq" Hadith No. 6502]

Note: Mentioning this interpretation of this hadith that Allah ﷻ becomes the "body part" of that pious man or that slave possesses the "divine qualities" is

the false belief of “Haluliya sect” and this is pure **SHIRK** and unforgivable sin. The last part of this true *hadith* closed this “hidden door” because that servant himself continuously remains dependant on Allah ﷻ. Rather he seeks Allah’s ﷻ refuge in order to fight his enemy. Therefore, the phrases “I become his sense of hearing”, “I become his sense of sight”, “I become his hand”, “I become his leg” in this *hadith* only mean that the pious man’s parts become secure from sins due to his obedience to Allah ﷻ and Allah ﷻ becomes his first priority. As Allah ﷻ himself says about our Great Imam, the Imam of the Prophets and the Messengers, the intercessor of the guilty, the mercy to the worlds, Syedna Mohammed, the Messenger of Allah ﷺ:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ 5 [Surah Al-Anaam: Verse No. 162]

Translation of the Holy Verse: “(O Beloved ﷺ)! Say. Surely my prayer and my sacrifice and my life and my death are (all) forn Allah ﷻ, the Lord of the worlds.”

The Source of Allah’s ﷻ help: “Angels” Allah ﷻ had appointed the angels for the service of his beloved ﷺ but he ﷺ never called the angels. So:

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ.................. 1 [Surah At-Tahrim: Verse No. 4]

Translation of the Holy Verse: “Then surely Allah ﷻ it is Who is his (i.e., the Messenger of Allah ﷺ) Guardian, and Jibril عليه السلام and the believers that do good, and the angels after that are the aiders.”

Note: Allah ﷻ said in this verse that Jibril عليه السلام and the believers that do good, and the angels too are the aiders of the Messenger of Allah ﷺ beside Allah ﷻ. It does not mean that these slogans were shouted at that time: I ﴿ Help me, O Jibril! ﴾ II ﴿ Help me, O Abu Bakr & Umar! ﴾ III ﴿ O Martyrs of Badr and Uhud! Help me ﴾ -------- ﴿ نعوذ بالله ﷻ ﴾ but even a common man will never take out this absurd result. The verse clearly means that Allah ﷻ has blessed the Messenger of Allah ﷺ with the dedicated companions ﵃ and had also appointed the angles for his ﷺ service. But “calling for help in private” is only for Allah ﷻ. Therefore, read the following two verses in the support of this “interpretation”:

2 وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ [Surah Al-Anfal: Verse No. 62]

Translation of the Holy Verse: "And (O Beloved ﷺ) if they (hypocrites) intend to deceive you, then surely Allah ﷻ is sufficient for you; He it is Who strengthened you with His help and with the believers."

3 إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ [Surah Al-Anfal: Verse No. 9]

Translation of the Holy Verse: "And (O Beloved ﷺ) when you sought aid from your Lord, so He listened you and (answered that) I will assist you with a 1000 of the angels following one another."

4 Translation of true Hadith: Syedna Abu Hurairah رضي الله عنه narrates that the Messenger of Allah ﷺ certified this: "Whoever (Muslim) recites *Ayat-al-Kursi* before going to bed at night, one angel is appointed for his protection for the whole night (by Allah ﷻ) and *Shaitan* cannot come near him till morning." [Sahih Bukhari "The Book of Representation" Hadith No. 2311]

Note: Allah ﷻ has also appointed his angels for the protection of the *Ummah* of Muhammad ﷺ but "calling those angels" is pure **SHIRK** and unforgivable sin. ﴿ نعوذ بالله ﷻ ﴾

The Source of Allah's ﷻ help: "Visible Reasons and Mankind Allah ﷻ has connected the system of this world with the visible reasons for trial: For example, He ﷻ has made the sun a source for the survival of life in this world, the water to quench the thrust, the food to satisfy the hunger, and he ﷻ has made his servants the source of spreading the religion in the world. So, read a few verses in this context:

1 يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ [Surah Muhammad: Verse No. 7]

Translation of the Holy Verse: "O you who believe! If you help (the cause of) Allah ﷻ, Allah ﷻ will help you and make firm your feet."

2 ....قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ............ [Surah Aal-e-Imran: Verse No. 52]

Translation of the Holy Verse: "(Messiah, son of Marium عليها السلام) asked who will be my helpers in Allah's ﷻ way? His disciples said: We are helpers (in the way) of Allah ﷻ."

3 ……………وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ………… [Surah Al-Maeda: Verse No. 2]

Translation of the Holy Verse: "(O you who believe) help (one another) in goodness and piety, and do not help (one another) in sin and aggression."

Note: Two most important results come out regarding "calling for help in private" i.e., supplication after reading the abovementioned verses:

I Adopting the "visible reasons" never mean that those reasons should be called in this way: ﴿ Help me, O Sun! ﴾, ﴿ Help me, O Water! ﴾ -------- ﴿ نعوذ بالله ﷻ ﴾

II Taking assistance from the "visible reasons" is correct but "seeking help in private" from anyone other than Allah ﷻ is pure **SHIRK** and unforgivable sin! ….. ﴿ نعوذ بالله ﷻ ﴾

The Source of Allah's ﷻ help: "Miracles" Allah ﷻ demonstrated "thousands of miracles" through his beloved Syedna Mohammed - the Messenger of Allah ﷺ. For example:

1 The moon was split into two parts by the prayer of the Prophet ﷺ: [Sahih Bukhari "The Book of Commentary" Hadith No. 4868, Sahih Muslim "The Book of the Description of Judgment Day" Hadith No. 7071]

2 At the same time, it started raining by the prayer of the Prophet ﷺ: [Sahih Bukhari "The Book of Prayer Seeking Rain" Hadith No. 1013, Sahih Muslim "The Book of Prayer Seeking Rain" Hadith No. 2078]

3 Syedna Abu Hurairah رضي الله عنه was blessed with the power of memory by the prayer of the Prophet ﷺ: [Sahih Bukhari "The Book of Knowledge" Hadith No. 119, Sahih Muslim "The Book of Virtues" Hadith No. 6397]

4 The broken shin of Syedna Abdullah bin Atik ﷺ was immediately cured completely because of the touch of the Prophet's ﷺ hand: [Sahih Bukhari "The Book of *Al-Maghazi*" Hadith No. 4039]

5 The water started spouting out between the fingers of the Prophet ﷺ like springs, then 1500 companions drank, performed ablution and saved too: [Sahih Bukhari "The Book of *Al-Maghazi*" Hadith No. 4152]

6 The sinners will be forgiven on the Day of Resurrection by the intercession of the Prophet ﷺ: [Sahih Bukhari "The Book of Commentary" Hadith No. 4712, Sahih Muslim "The Book of Faith" Hadith No. 480]

"The Issue of the Life of the Prophet ﷺ and the Belief of the Companions ﷺ" Syedna Mohammed, the Messenger of Allah ﷺ has got the highest "life of Barzakh" among the entire creation but the companions ﷺ, who had seen thousands of sensory miracles in the worldly life of the Messenger of Allah ﷺ with their own eyes, never dared to go to his ﷺ grave after his ﷺ death and supposing his "life of Barzakh" to his "worldly life" demand any miracle from him ﷺ because they knew that doing such a thing is blasphemy, So:

* Translation of true Hadith: Syedna Anas bin Malik ﷺ narrates: "Whenever the people experienced the drought in the period of Syedna Umar bin Al-Khattab ﷺ, he ﷺ used to ask Syedna Abbas bin Abdul Muttalib ﷺ to invoke Allah for rain. He used to say: O Allah ﷻ! Earlier we used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain (from the blessing of his prayer), and (after his ﷺ death) now we ask the uncle of our Prophet ﷺ to invoke You for rain. So bless us with rain (from the blessing of his prayer). (Syedna Anas ﷺ narrates) And so it would rain." [Sahih Bukhari "The Book of Prayer seeking Rain" Hadith No. 1010]

Note: Syedna Umar bin Al-Khattab ﷺ did not go to the grave of the Messenger of Allah ﷺ to "pray" despite his highest "life of Barzakh" because praying (i.e., seeking assistance in private) to someone other than Allah ﷻ is pure **SHIRK** and unforgivable sin ﴾ نعوذ بالله ﷻ ﴿. Moreover, Syedna Umar bin Al-Khattab ﷺ

did not go to the grave of the Messenger of Allah ﷺ to ask him to invoke Allah ﷻ but brought the uncle of the Messenger of Allah ﷺ to invoke Allah ﷻ and in this way he explained the belief to the *Ummah* of Mohammed ﷺ through his action that going to the grave of some pious worshipper and demand from them and ask them to pray is not the "right personal resource" but it is to ask for prayer from a pious live person "exhisting in the world" and there is no difference on this among the people. ﴿ الحمد لله ﴾

"The Issue of the Life of the Prophet ﷺ" and sacrilegious incidents

"*Shaitan*" opened the door of misguidance after spreading the sacrilegious incidents in *Ummah* and putting some people in the severe opposition of Quran and behind the "allegoricals" contrary to the true belief of the companions ﷺ. Read a "sacrilegious and false story" in this context:

"Syed Ahmad Refayi is one of the famous senior *sufis*. There is a famous story about him that when he stood in front of the grave of the prophet ﷺ after completing the pilgrimage in 555 AH, he recited two Arabic poems: ….

Translation in Urdu: When I was away, I used to send my soul to the holy shrine; it would kiss the holy shrine on my behalf. Now it is the time of the presence of the bodies so extend your blessed hand so that my lips kiss them." The hand of the Prophet ﷺ came out of the grave and he kissed it. It is said that there was a gathering of 90 thousand people in the mosque of the Prophet ﷺ, who saw this incident in which the name of the great saint, Sheikh Abdul Qadir Jeelani ﷺ is also mentioned." [Devbandi: Maulana Sheikh Zakaria Saharanpuri "*Fazael e Haj*" Cahpter 9, Page: 130, Barelvi: Maulana Mohammad Ilyas Qadri "*Faizan e Sunnat*" *Musafaha wa Muanaqa ki Sunnaten*, Page: 654]

Note: Syedah Aishah ﷺ stayed in the room of the holy grave for 47 years after the death of the Messenger of Allah ﷺ but she never met him ﷺ on the holy grave in the "life of Barzakh" of the Messenger of Allah ﷺ. Even when she ﷺ decided to fight war against Ali ﷺ due to the interpretative mistake, the Messenger of Allah ﷺ did not took out his hand.

Why only "true Ahadith" are compulsory? The beloved ﷺ of Allah ﷻ had already informed his *Ummah* about the tribulations of *ahadith* with fabricated and weak chain. Therefore, the famous *mohaddith* of the third century AH, the leader of Muslims in *hadith*, Imam Muslim bin Hajjaj Qushayri رحمه الله (Died – 261 AH) has mentioned the existence of abundance of the weak and rejected narrations as the main reason behind compiling his book in the introduction of his world famous compilation of *ahadith* "Sahih Muslim" and he has mentioned about 100 *ahadith* and narrations as the evidence of this statement that why it is necessary for the *hadith* to "be correct". Must read "the introduction of Sahih Muslim" yourself only once to avoid the *satanic* tribulations of *ahadith* with fabricated and weak chain:

1 Translation of true Hadith: Syedna Ali رضي الله عنه narrates that the Messenger of Allah ﷺ said: "Do not tell lies about me, (i.e., don't narrate false *ahadith*) for whoever tells lies about me deliberately (narrated false *hadith*) will enter the Fire. [Sahih Muslim "Introduction" Hadith No. 1]

2 Translation of true Hadith: Syedna Abu Hurairah رضي الله عنه narrates that the Messenger of Allah ﷺ said: "If is sufficient lying for a man to speak of everything (to the people) that he hears (without investigating whether that statement, story, incident or narration is true or false). [Sahih Muslim "Introduction" Hadith No. 8]

3 Translation of true Hadith: Syedna Abu Hurairah رضي الله عنه narrates that the Messenger of Allah ﷺ said: "At the end of time there will be imposters and liars who will bring *Ahadith* that neither you nor your forefathers ever heard. Beware of them and stay away from them, and do not let them mislead you or confuse you." [Sahih Muslim "Introduction" Hadith No. 16]

4 Translation of true Hadith: Syedna Abdullah bin Masood رضي الله عنه narrates: "Sometimes *Shaitan* appears in the form of a man in a gathering and narrates false reports. And when the gathering disperses, and a man among them says: A man had come here who narrated this *hadith*, I recognize his face, but I do not know his name and address, and he is "*Shaitan*". [Sahih Muslim "Introduction" Hadith No. 17]

8 best books of "True *Ahadith*" ﷻ الحمد لله ! The scholars of hadith رحمهم الله have not only identified the *ahadith* with weak and fabricated chain after the severe investigation of the chains of *ahadith* but they have also compiled "the collection of true *ahadith*". Thus, the common scholar of the three sects i.e., I Brelvi II Devbandi, and III Salafi (*Ahl e hadith*) who claim of "*Ahl e Sunnat*" in the Indian Subcontinent, Shah Waliullah Mohaddith Dehlavi رحمه الله (Died – 1176 AH) have mentioned 8 best books in *Hujjatullah-il-Baligha*:

Serial Number:	1	2	3	4	5	6	7	8
Books:	Sahih Bukhari	Sahih Muslim	Jami Tirmidhi	Sunan Abi Dawood	Sunan Nasai	Sunan Ibn Majah	Al-Muwattah for Malik	Musnad Ahmad
Total Ahadith:	7,397	7,563	3,956	5,274	5,761	4,341	1,720	27,647

The highest status of "Sahih Bukhari" and "Sahih Muslim" The first six of the abovementioned eight books are called "*Sihah Sitta*" and then the first two collections of them: Sahih Bukhari and Sahih Muslim are called "*Sahihain*" because 100% *ahaith* of these two books are correct while about 80% *ahadith* of the remaining 6 books are correct and they contain some *ahadith* with weak chains as well. Shah Waliullah Mohaddith Dehlavi رحمه الله (Died – 1176 AH) writes regarding "Sahih Bukhari and Sahih Muslim": The scholars of *hadith* agree regarding *Sahihain* that whatever *marfoo ahadith* with unbroken chains these books contain, they all are definitely correct and they are "correct without doubt". Both the books, Sahih Bukhari and Sahih Muslim are continuously narrated to their authors and no one disagree on this fact and the scholars say that whoever look down on them, he is from among the innovators and Muslim should not follow his path. The reality is that if you compare "*Sahihain*" with other books, it will be evident for you and you will clearly see that there is the gap of East and West between "*Sahihain*" and other books of *ahadith*. [Hujjatullah-il-Baligha (translated): Part I, Page No. 451]

"Muslim who recites *Kalma*" can also indulge in SHIRK Allah ﷻ clearly said regarding **SHIRK**, the only unforgivable sin:

1 الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ [Surah Al-Anaam: Verse No. 82]

Translation of the Holy Verse: “Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.”

2 Syedna Abdullah bin Masood ؓ narrates that we asked the Messenger of Allah ﷺ with anxiety upon the revelation of this verse: Who among us has not done *zulm* (wrong)? Then he ﷺ said: It does not mean general *zulm* rather it means **SHIRK**. [Sahih Bukhari “The Book of Commentary” Hadith No. 4629, Sahih Muslim “The Book of Faith” Hadith No. 327]

Note: The explanation of the Messenger of Allah ﷺ made it quite clear that a Muslim who recites *kalma* can also mix up his faith with **SHIRK**. However, “one group” of *Ummah* will be safe from this disaster.

3 The Messenger of Allah ﷺ said: There is no deceased person for whom 40 such Muslims offer the funeral prayer who don’t worship others along with Allah ﷻ, their intercession for the deceased person will be accepted by Allah ﷻ.” [Sahih Muslim “The Book of Funerals” Hadith No. 2198]

Note: Now all the satanic whispers have finished because only Muslims perform the funeral prayer. Therefore, Muslims who recites *kalma* and performs funeral prayer may also get indulged in **SHIRK**. ﴿ نعوذ باللہ ﷻ ﴾

Only “one group” of the *Ummah* of Prophet Muhammed ﷺ will be safe from SHIRK Read the 5 true *ahadith* of the beloved ﷺ of Allah ﷻ:

1 The Messenger of Allah ﷺ said: “I am not afraid that you (my entire *Ummah*) will worship others along with Allah ﷻ after me, but I am afraid that you will fight with one another for worldly things. [Sahih Bukhari “The Book of Funerals” Hadith No. 1344, Sahih Muslim “The Book of Virtues” Hadith No. 5976]

Note: Imam Ibn Hajr Asqalani رحمه الله (died - 852 AH), the common *Imam* of the three sects which claim to be called *Ahl e Sunnat*: I Brelvi, II Devbandi, and III Salafi (*Ahl e hadith*), writes under this *hadith*: It means that the entire *Ummah* will not get involved in SHIRK otherwise **SHIRK** has happened by some of the Muslim *Ummah*. [Fathul Bari: Vol. 3, Page No. 211] Rather the three sects

themselves agree that the famous groups of Muslims: "Haluliya" and "Rawafidh" are 100% involved in **SHIRK**. However, the entire *Ummah* of Mohammed ﷺ will not be misguided. So: 2 Translation of true Hadith: The Messenger of Allah ﷺ said: Surely my (entire) *Ummah* will not unite upon misguidance." [Al Mustadrak for Hakim "The Book of Knowledge" Hadith No. 399]

3 Translation of true Hadith: The Messenger of Allah ﷺ said: 72 (sects) will be in the Fire, and one in Paradise. [Sunan Abi Dawood "The Book of the *Sunnah*" Hadith No. 4597]

4 Translation of true Hadith: The Messenger of Allah ﷺ said: "Indeed the children of Israil split into seventy-two sects, and my *Ummah* will split into seventy-three sects. All of them are in the Fire except "one sect". He ﷺ was asked: which sect is it? He ﷺ said: " ما أنا عليه وأصحابي " (What I am upon and my Companions ؓ) [Jami Tirmidhi "The Book of Faith" Hadith No. 2641]

Note: That "One sect" in the period of Prophet ﷺ comprised the Companions ؓ and "one sect" will remain firm on this path continuously till the Day of Judgment "believing" only to the Prophet ﷺ as his "*Imam*": 5 Translation of true Hadith: The Messenger of Allah ﷺ said: "A group among my *Ummah* will continue to live by the command of Allah ﷻ, they will be superior and they will not be harmed by those who forsake them or oppose them, until the order (Day of Judgment) of Allah ﷻ comes. [Sahih Bukhari "The Book of Holding Fast" Hadith No. 7312, Sahih Muslim "The Book of Leadership" Hadith No. 4955]

The Last Advice: Syedna Abdullah bin Abbas ؓ narrates that the Messenger of Allah ﷺ said before 3 months of his death on the occasion of *Hajjatul Wida*:
* Translation of true Hadith: Verily, I am leaving among you two weighty things after me. You will not be misguided if you hold fast to them I the Book of Allah ﷻ and II the *Sunnah* of His messenger ﷺ (which is taken from the authentic *ahadith*) [Muatta for Imam Malik "The Book of *Al Qadr*" Hadith No. 1628, Al- Mustadrak for Hakim "The Book of Knowledge" Hadith No. 318]

Note: Allah ﷻ has himself taken the responsibility of the safety of his **revelation (**Quran and its interpretation i.e., true *ahadith*) instead of the teachings of the scholars and saints. [Surah Al-Hijr: Verse No. 9]

Note: Accepting the "consensus of *Ummah*" as an argument is indeed like the acceptance of the order of Quran and true *ahadith*. [An Nisa: 115], [Al-Mustadrak for Hakim "The Book of Knowledge" Hadith No. 399] If it is not contrary to Quran, *Sunnah* and the consensus of the *Ummah*, then it is permissible to do "analogical reasoning or interpretation of Islamic law" in order to solve the modern issues. [Al- Musannaf for Ibn-e- Abi Shaiba "The Book of Transactions" Hadith No. 22,990]